

M1570
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Essex, MA
Boston Group I

Mr. Nyland: Oh, there's a lot of noise going on.

Ed Luttrop: Oh.

Mr. Nyland: Huh?

Ed: Okay, I see how it goes.

Mr. Nyland: Is it going?

Ed: Yeah.

Mr. Nyland: It would be too bad if it didn't.

Are you all set, Ed? Huh? It's at three o'clock there?

Ed: Which?

Someone: This knob. It's set at five.

Mr. Nyland: Five!

Unknown: How can you tell when it's almost over, though.

Mr. Nyland: When it gets to the end.

Unknown: When it goes through.

Mr. Nyland: When it stops it's good, it's an hour.

Unknown: Does it click when it stops?

Unknown: I'll watch it.

Mr. Nyland: So, now we talk—the last evening, as you know now, that I'll be here for let's say two months. Now we can look back on what we have done, tried to do over the last five times of meeting here in a little bit more concentrated effort. I hope that something happened and that you, now, can continue perhaps on a different kind of a level. In the first place, I hope there is more coherence; in the second place, more tolerance, more appreciation of what each person tries

to do; and in the third place, a willingness to understand what such a person is trying. That there is more cohesion, then, in the Group as a whole; and that also the initiative that can be taken by those who belong to the Nucleus, is something that the rest then can follow or at least can understand, and I hope can sufficiently appreciate when they take the responsibility which sometimes has been lacking.

For the rest, it is up to the Nucleus to make sure that the activities as a whole, and the level, remains sufficiently high; and I hope that in whatever meetings you now may have Tuesday or Thursday, that you will really stick as much to Work as you can; in a very simple way expressing and explaining what may be involved, and then in the applications in ordinary life without going too much into theoretical questions. Try to leave theory alone for a little while and concentrate, if you can, on the practical value, and that gradually out of that certain things ought to come for you; in your life that you see that there is some change or that there is more understanding of what you really are as a human being, and that more and more you will start to realize that that human being is here for a certain purpose; that you must find out for yourself what it is, and then try to live in accordance with it to the best of your ability.

You must never get discouraged. Because the road to this kind of unnatural way of behavior, or where the motivations are definitely from Great Nature and not from Nature at all; that Nature ... even Mother Nature, as we know it as the Earth, opposes them and is definitely in the beginning not sympathetic, and that the difficulty of trying to introduce something of an Objective kind or that what is more a reality for yourself is, of course, in the nature of that already difficult. Because it is almost like an enemy in a country where there are only so-called 'friends' which, for the many years that you have lived, have always stuck together; with a little bit of a skirmish, perhaps, but in general all the unconscious states, they felt they belonged together and they were part of your personality.

Because never has there been such conflict among the different things from an ... an unconscious standpoint as there is between an unconscious and a Conscious state, and a Conscious state has to fight for its 'own living,' as it were, in the beginning, and it is rather difficult. Because there are no friends and it has to stand on its own and it is very small; and the attempts that one makes usually in the beginning, partly based on curiosity, are very often so tinted with ordinary life and ordinary unconsciousness that at times it cannot be recognized; and that you have to make allowances for yourself that in the beginning any kind of an attempt really

lasts for only a moment, and that ... that you are capable of a moment of that kind of Objectivity, but that it is really impossible for the mind with the way it is and for your solar plexus the way it happens to function. They are not strong enough to be able to be ... even understand in beginning what is meant by Objectivity. For your mind, of course it is obvious that that is a new kind of way of behaving for the mind as mental a function. For your solar plexus it is obvious, because they are not united. The solar plexus is divided much too much over the totality of your body; and the solar plexus itself as a little organ is only a little semblance of some kind of a concentrated form of feeling, and the feeling, of course, is always a very difficult thing to determine where it is, what takes place and how, because it is dependent on the physical body for its manifestation.

So, there are so many counts against one in this particular endeavor, and you have to learn more and more to be patient. Because there is an awful lot that has to be ... I wouldn't say 'lived down', but it has to be understood; and to some extent it has to be used and to other extent it cannot be used, and you have to learn how to discriminate what belongs and what doesn't. And you have to keep on thinking many times about Work; even without making an attempt to Wake up, that at least you have some kind of evaluation of what you know belongs and what you definitely will know does not belong.

Now, what kind of things can we talk about that help ... will help you to understand a little more about this. That is, the simplicity of certain things—that that becomes clear. Last night we talked in a general way about approaches of a certain way by which a person in ordinary life perhaps starts to feel or to think about the possibility of doing something that could be of help, or at least that he has a taste of what he could expect. Or that sometimes one says that a person by himself is 'not enough'; that it is quite all right as far as his ordinary life is concerned, but when he wants to go on a ... on a journey into higher spheres then he needs company. Because by himself he cannot do it, he will do ... drop by the wayside. I think that when he climbs up a mountain he becomes more and more lonesome, and that the mountain itself is not very conducive even for the maintenance of life. And when he gets above the timber line and he is, then, all alone and in a rock ...a rocky section and the cold winds and all the different things, it will be extremely difficult for a Man, as he is unconsciously, even to contain himself and to maintain himself on his road to the top. And still the top is where he wishes to go and for that he needs guidance; and he calls on God to help him and God tells him, really, "Create something for

yourself.” It is that kind of creation for oneself that one can call even a ‘rebirth’; like a renaissance for a Man; like even, according to the Biblical story, Eve was created from the ribs of Adam. It is that part of oneself that one *then* starts to develop; and wishes that that part of oneself becomes capable of being a help later on, and a guide in order to reach the top of the mountain.

So, what is there that you might perhaps want to talk about.

Ed Luttrop: Mr. Nyland, excuse me. Do you think you can move a little farther away from that noisy pipe. I’m afraid we’re going to get an awful lot of noise in the microphone from that.

Mr. Nyland: Ohhhh...!

Ed: Can you hear it?

Mr. Nyland: Yeah. I hear it, the question is will the mic hear it.

Ed: The tape recorder ought to hear that very good, I would think.

Mr. Nyland: Yeah?

Ed: ...and all those squeaking chairs.

Mr. Nyland: What will we do about it?

Ed: I think if we just moved a foot or two farther away from it and closer to the microphone, that it would make all the difference in the world.

Mr. Nyland: Ed, I have no objections to this. [mic moved]

Oh, this is an ideal set-up for ... for Ed, isn’t it—less than two feet away.

What kind of things will we talk about that were not clear, or that perhaps we didn’t touch on. When you look over the last five times ... five ... five times ... three times that we had some meetings and discussions and the sequence, perhaps, in which we talked about certain things; and what is left still unsaid, or what kinds of questions have come up in the meantime that you would like to discuss. Because you will be on your own, now, for a couple of months. What will you do to maintain a level. How much will you read. Where will the books be. Will you have a little reading group to remind each other? Will you actually want to discuss Work; not only at meetings but during a week time when you are, of course, for Movements, will you be reminded enough that there is something like a presence to yourself that you won’t forget.

What is not clear. And immediately I want to say that it doesn’t matter so much about the clarity. What is clear for you at the present time will give you the limit for your attempt, and the limits of your attempts are determined by the level where you live; and therefore that what is the

clarity may be even hundred percent, but you may be able to use fifty.

You have to understand that this question of how to grow is dependent on ... entirely on where you start from, and that then by putting to practice what you know you will gain understanding. And, you cannot get understanding by the accumulation of knowledge ... and, uh, to put certain things into practice will take time; and then when it is being put into practice and you become familiar with the ideas of Objectivity and gradually they become part of you, you have to make allowances for the 'dissolution,' as it were, or the loosening up of yourself as a personality. Sometimes, even physiologically changes have to take place before your mind or your heart is capable of receiving information that is a little additional, and you might say it belongs, even, to the graduate school. It is still a prep school we are in in the very beginning; but it has to be trying to make the grade so that, ultimately from graduate school you can have a qualifying exam, and then you're on your own to write your thesis about your life.

What will we talk about.

Gunther Weil: I'm still not clear about how to talk to people who... who approach Work primarily from the emotional...

Mr. Nyland: I don't think you should talk too much. When it is an emotional approach, they don't want to learn. The only way one can really talk successfully to someone is when ... and when you might say it is necessary to have an emotional approach, is to say very few words, but to say them in a certain way. I think it's very necessary to charge words with emotion. If I want to convince someone I have to make sure that the person who is listening to me has trust in me first, otherwise he wouldn't listen. He may want to listen if he is intellectually inclined for the sake of argument; but when he doesn't care very much about words he has to go by what he feels, and if he doesn't feel that I am honest or sincere enough he will never listen and he ... you cannot make his heart listen when his mind is not convinced that there is truth. So I would not say too much, and what I would say I would weigh very much ... and to say it in such a way that they can become convinced, and before that, you have to establish confidence in you.

If I am sincere in saying just a few words, but in a certain way that the person must know that it comes from the central point in myself about which there is no question anymore; that if I can talk convincingly even in a few words, even with an exclamation, even when I will say "Oh my God," someone will understand that that has a meaning. And I would not waste words. Real teaching of that kind is to convey, for people who are emotionally inclined, something that

reaches their heart. And you have to reach it by means of the establishment of a bridge first, which for an emotional state is much more important than for an intellectual person. With an intellect, a person who hears words and is used to the words and used to formulations, it's already quite enough when they have a word. They don't care about ... even about the sound as long as they can recognize it, but when it's an emotional approach it has to be felt.

And the feeling is very difficult to communicate. In the first place because when oneself is so used to express feeling by means of something physical, either in the manifestations of the body itself or sometimes with the formulation of one's forehead; and in the second place—which is exactly the same, but in reverse—the person who hears has no ears to his Kesdjanian body, it is not developed and is still tied with the apron strings to Mother Nature.

That what is feeling belongs to the physical body of a Man. We can separate it theoretically a little bit and say Man Numbers One, Two and Three is physical appearance and a Man Number Four we can define as a person interested in Work—or a person who is interested in further growth, or evolution, or he can believe in the possibility of Consciousness and Conscience. But that's only a word—rather it's a number, it's number 'Four,' Man Number Four—how do I know if I'm talking to someone who is a Man Number Four. A Man Number Four has for his emotional body only the 'Do-Re-Mi' which functions partly as his feeling; and Man Number One, Two and Three, he has a feeling that takes care of ordinary life. Man Number Four believes that there is another possibility besides being on Earth; and that is a little separate from that what an ordinary Man is in ordinary life and his feelings take care of ordinary things, but how do I know if the person I am talking to is really interested? And you can ask a few questions, but he will open up immediately when he knows where it comes from ... from you, and when it comes from an emotional state, then he will listen. There are no other rules. One has to find out who is what, and then act in accordance with it. There is no encyclopedia for a feeling. [chuckle] That would be nice—to have an *encyclopedia Karatesium*: Karatas.

I noticed, in listening to last Thursday, a rather short meeting. [Aside: Is Gary ... did he go? He left?] The short meeting, which we talked already about, was too short. It wasn't right. Because people need time, sometimes, even to formulate, sometimes to become stimulated; and sometimes you really don't dare. So you have to allow a little bit more time. It is good to concentrate and to say "If there are no more questions," and then of course you can close the meeting so no more discussions about something that is worthwhile, but you must really be a

little bit more flexible.

If the questions indicate that you have to stop after twenty minutes it is all right, but also at that same meeting: Too many silences. It took a long time before you got going. And when a person is the moderator, there is a responsibility not to allow a silence to continue. It makes it terribly awkward for a person who, after a two or three minute silence, wants to speak; and they become in the ordinary sense so self-conscious that they really don't want to speak ... and then postpones and postpones, and then finally someone puts the bell on the cat and that is the hero. And it is not right because he speaks for a different reason, he speaks because he doesn't like the silence.

So the moderator should fill in. If the silence is there it's all right to listen a little bit and find out what someone else perhaps might say, but then the moderator has a definite responsibility of maintaining a level; and even can repeat what he has said already before, or he can by his attitude become encouraging, or he can mention a few things so that someone else is drawn out, or he can give something of his own experience, or he can from time to time repeat, "Now what is the matter, *why* don't we all talk." What is it: In order to set some people at ease, and it wasn't fair. When it's cut and dried you always run that risk; if something flows over because your emotions boil, it's much more aliveness and much better. The difficulty in that case of course is control—that it won't run away from you—but I'd much rather see a thing being run away instead of not having anything at all.

Mr. Nyland: Yeah.

Bill Clift: Today was really good for me, than last night—uh, simple when I tried to be Aware of myself sitting or doing things. I felt Working ... that I was Working from inside. I've noticed over the past two or three weeks that it goes up and ... that it goes very much up and down. For instance, like Sunday my efforts were very much in my head. My neck gets stiff and so I notice that as a result.

Mr. Nyland: Too much tension?

Bill: Yeah. Well, it gets ... I think it gets tense from my mind...

Mr. Nyland: Yeah.

Bill: ...trying to direct my Work efforts.

Mr. Nyland: Yeah.

Bill: I ... I don't know exactly what to do in that kind of a case.

Mr. Nyland: Well, supposing you find out and you think that you are thinking too much about the necessity of Working and force yourself, and you ... supposing you become a little cramped in your neck because that is where too much blood will go and it doesn't circulate in it, so there is a stiffness in your neck. There are two ... several reasons ... several ways by which you can counteract it. First is to relieve, relax your neck, let your neck 'going again,' as it... Massage it if you can by yourself, usually there are a couple of little nodules or so that have to be worked away. But it's quite all right so you relax, bend over, bend your head back and forth and don't think—that is, don't try.

The second is not only not to think but to be open, and that requires a *very* definite relaxation of your mind. And you have to empty your mind of all kind of thoughts and whatever you are doing physically has to be very simple, and if your ... if it involves any activity you have to be very slow so that the energy that has to go there for the maintenance of that kind of activity is really reduced to almost a minimum. And in such a case your body will take on an entirely different attitude; because it wishes to receive something and your mind will follow, and then all of a sudden certain things will come to you which otherwise could not come. Because the mind gets closed when you force it, and when you insist or concentrate or focus or so, it is not right. Because it's only right for what already is in it, but it's not right for receiving anything extraneous from the outside.

There are many ways of Wor ... of trying, this ... this ... the third way is to give your body a very definite activity which engages your mind; and the mind is not considering the question of Waking up but has to be attentive to that what the body does, and not in any sense trying to Wake up, simply doing it. In that, your feeling can help you to create a wish that you want to do it for a certain purpose, and you do it almost as if it is a medicine that you want to take. In that you engage your feeling; and then that what the person becomes is much more a replica of an entity as he should be in a harmonious state. The harmonia ... harmony is not very much because he is still lopsided, but at least if everything that is there ... everything is engaged, so that entity already is a semblance of something that is there totally, without anything else hanging on that doesn't belong.

I make myself belonging with everything *of* myself, *to* myself. In that way it is a form of concentration but is not in one direction only, it is in everything of myself; manifestations, feeling, mind—whatever functions—all are pointing towards a central point within myself; and

that I call an ‘entity.’ And in that wholeness there is a possibility that what is as a unit becomes much more flexible; and that’s a strange thing to say; because it looks as if it will be tight and it isn’t at all, in that kind of a unity where everything is taken care of there is nothing that will ‘run around’ as it were, and that what is taken care of—and has become much more of a unit—becomes, because of that, much more open.

It’s... That way it is, how it can affect you. If, together with that, after one has finished in any kind of activity and then relaxes, the unity still remains, and the relaxation process opens up pores in oneself. And I mean, definitely physical pores. It is as if one is open for any kind of an influence from the outside. That particular state doesn’t last long, but it is quite useful as long as it lasts and you can receive it right.

Yes.

Janice Charney: Well, I would like to know more about the emotional approach. You spoke last night about having God within you; and I wondered if ... if it connected directly with Observation. In other words, do you have at the back of your mind that you ... you’ll be opened, but at the same time you know about Observation?

Mr. Nyland: I’ll tell you a story about Beethoven. Beethoven played piano once in a while without any particular music, and it was like an, uh, a little improvisation. And after he had finished playing it, someone asked him, “What was that, what did you mean by that.” So, Beethoven went to the piano again and played the same piece. So my answer to you is: Listen to the tape again. It’s all in the tape; and it is not a question of trying to find out what is what, it’s a question of letting it penetrate so that you become much more open to the tape, or to the meeting or to what I said. Because if it’s an emotional question, it does not go through your head and has nothing to do with where in the head it takes place. I would almost say, “God is all over the place.”

All right Janice? It’s much better.

Yah.

Fred Goodall: There’s ... there’s something about what you said to Bill that seems right for me. I’d like to ask a little about it now. In an activity where your mind is being attentive to what your body is doing, I’m not exactly sure about where you go...

Mr. Nyland: It is...

Fred: ...from there

Mr. Nyland: When you walk up the stairs, Fred, and your ... the movement of your legs is from one step to the next step to the next, there is a possibility that with your mind you do as if you guide your leg.

Fred: Oh, I didn't know that's what you were talking about.

Mr. Nyland: That's what I'm talking about.

Fred: Okay.

Mr. Nyland: That is when the two will be joined, and then they become already a part. But they have to have a wish to do it. The wish, in that case, becomes the cement between the mind and the body. It strengthens it. The mind and the body are still like loose sand, but the feeling produces cement. And then it crystalizes it out into, let's call it a 'solid' wall.

Fred: One—the three things, you mean?

Mr. Nyland: The three will become One.

Fred: Yes.

Mr. Nyland: But the difficulty is that part ... part of the three—one or two—are still lopsided, so it's not a harmonious entity but it is nevertheless a unity.

All right?

Fred: I think what ... what I really wanted to ask about was a little ... that ... that seems right because, you know, I'm not ... I'm never united like that. But in an activity where you have to use your mind ... because, like, what your body is engaged in is ... is, it needs your attention.

Mr. Nyland: Well, when the dexterity is involved...

Fred: That's what...

Mr. Nyland: ...it needs your head.

Fred: Yeah.

Mr. Nyland: But also in ordinary movement—maybe the habitual movement of your legs, or walking—you don't have to have your mind there; but if you want to bring your mind with it, your mind has to know that your legs are moving and it is, then, as if the mind can be present to the movement of your leg. It is a form of participating. If I move my legs one step *not* after the other; and I now do it with my right leg and my foot, it is as if there are little cords on it that I pull up. You know, it's like Punch-and-Judy playing—that they are moving because I happen to pull the string—and that is the idea that I have. I make this as if I am *with* it, and I lift my leg. It is sometimes very interesting, that in that kind of a case your leg can be like a heavy weight; and

you make it now from your head as if you are attached to it and you lift it up together, and you participate in the movement and it comes from your mind.

Gunther: I've had that experience as the result of trying to Observe myself in the middle of an Observation.

Mr. Nyland: Yah, but...

Gunther: But it's happened.

Mr. Nyland: Yah, it can happen. But then, you see, you have become identified with it. So the rule for the Observation is if there is no Impartiality ... if it happens you're on the wrong road when it happens, in an Observation process it should not happen.

Gunther: You're talking about something that you...

Mr. Nyland: I'm talking, now, about the formation of a unity, which is not Observation at all. Just it's the consideration of what one is with whatever one is, and it has nothing to do with the Conscious state of the mind. It is an unconscious unity of that what is ... where the legs are unconscious and the rest of the body, and also your feeling is still feeling. It's an ordinary human state, and we know that. And do it with *all* your attention—your hand, head and heart, and so forth, whatever it is—*all* of you be ... I almost said be 'present,' but be *there*. Sometimes you say "Do it with gusto."

But, that's a different process; it's a completely unconscious process, nevertheless it produces for that level a unit, and that is helpful.

Ed Luttrop: I'm a little puzzled over the answers. Because when I start going up the stairs, uh, sometimes at the house ... uh, some time ago I used to ... when I could Observe my legs as I descended the stairs, and gradually in more recent times I've come to be Aware of life in a form—true—and-moving—also true—but going up the stairs. And I want to know...

Mr. Nyland: But, now you are so-called 'Working.'

Ed: I don't know. That's what I'm trying to find out.

Mr. Nyland: Well, you said 'Observing.'

Ed: Yes?

Mr. Nyland: When you start to consider form and life, I think you are skirting around the possibility of Objectivity.

Ed: Skirting around it.

Mr. Nyland: Yea.

Ed: Well, that's what I'm trying to...

Mr. Nyland: Yeah, but I said it was completely unconscious, so you cannot compare it. You can, of course, Observe yourself as a movement when you walk up the stairs. That's a different state.

Ed: That's life moving in space.

Mr. Nyland: Oh yes, whatever it may be for the sake of becoming Aware. But I was not talking about that.

Ed: Ah, I just...

Mr. Nyland: I was talking about ordinary levels at a certain time when, in ordinary level of Earth, I want to become unified. That's all I said.

Ed: Yes. Between the replies to Gunther and, uh, Fred there was a little bit of a...

Mr. Nyland: But now between Fred and Gunther and you it's clear, is it?

Ed: [laughing] Oh, boy!

Gunther: Probably it confuses me. [laughter, Mr. Nyland chuckles] I understood your answer to me about establishing a subjective unity. But what is the next step, then, and how is that use... You said it's 'useful': How—in what sense.

Mr. Nyland: It is useful—I told Bill that—for ... because of this unity, when everything is 'filled,' as it were, one is more open. That is the reason. Because it requires less energy to remain unified and one can become open, then, *then* the changeover from the unconscious state becomes almost the Conscious one.

Gunther: Hmm.

Mr. Nyland: You see, if I do away with the manifestations because they are unified with something of my mind and my feeling, then I become, as it were, 'neutral' to the manifestations and I reach a point of impartiality, and then it is much easier to be open.

Gunther: Is this ... this could be a form of preparation.

Mr. Nyland: Oh yes, it can be. Oh yes, all of this is preparation. Whenever I have my ordinary mind function as an order-given to that what I want my body to do, it is also a form of preparation.

Because the preparation in that case is for Consciousness to have a Will which is executed by my body, or the relationship of that what is Consciousness and having a servant in the form of the body. You see, what ... what happens: In that case when it is a Conscious affair, the body has to follow the commands of the head—Consciousness. So the body has to learn how to obey, and

the body can learn how to obey even if the Consciousness is unconscious. Excuse me for saying it that way.

All right?

Artie Dann: A couple of weeks ago, um, I read The Herald of the Coming Good by Gurdjieff, and I became confused over something he said about, um...

Mr. Nyland: Yes, I heard about it from the tape.

Artie: It was especially for people who were living on different lines.

Mr. Nyland: Yeah. Well, aren't we? How can you be different from someone that. You are what you are, so whenever you start to apply anything you know about Work, it becomes immediately changed because *you* are the way you are.

You see, don't worry too much about that kind of a thing. It depends a great deal on who one associates with. And that brings up the question of school and schooling; and I believe there is a certain time when it is very necessary to be in a certain school, or to be under the influence more or less continuously of someone who has a ... a little higher degree, but in the beginning I'm completely neutral regarding Work, exactly the same as everybody else. Exactly because that what is my manifestation, as I am I have to accept that fact that it is, and I cannot make any difference. You see, if I'm Impartial to what I am it doesn't matter what I am, the fact remains only that ... *that* I am.

So, there is no need for that kind of a treatment. But as Gurdjieff, naturally because he was what he was, could act in different ways to different people in accordance with their particular state and what was needed for them. And to one person he may say "Yes" and to another "No," and someone might get an explanation that involves this-and-that and he may give an explanation to the next person which is just the opposite.

It depends on the teacher. There is no question about it: That as one goes along that certain things which may be needed in the form of tasks, have to be adapted to the condition where a person is and his ability to fulfill a task; and there are certain tasks that are absolutely impossible for someone else, it may be quite right for a particular purpose ... person. You probably remember that I've said there might be general tasks which apply to everybody and sometimes I give them in a Group, but most of the time it is a particular task that applies only to that one person. And many times I add to it, "Don't take that task, it's only meant for so-and-so," well, you might say that's the beginning of a little individual treatment.

I wouldn't worry about it. I think there's more than enough work to do without going to school again.

You understand what I mean?

Artie: Uh-huh.

Mr. Nyland: Will you promise not to worry?

Artie: Uh, yeah.

Mr. Nyland: Okay.

Artie: I ... I had sort of thought it over and I ... I ... I'm more or less heading in that direction.

Mr. Nyland: Well, you see, the Herald of Coming Good was a rather short little booklet, everything that Gurdjieff at that time wanted to say. And it contains information that afterwards was spread over the whole of All and Everything, in which he then definitely warned a person that there is a form and sequence in the way it ought to be taken in—read. And that in the first reading and the second and the third, certain things can take place in the second and the third reading which cannot take place in the first one. And that that what is then in the end of the book is of course predicated from having read the first part of the book.

Well, it is in a rather small little book, he talks about ordinary, elementary mathematics and higher mathematics. So if you want to be interested in mathematics and you already come to the equations of the first power and they are insoluble problems, then you say “Now what will I do” and the teacher will say, “Go and find out a little bit about A plus B squared.” You see, it is not the kind of a school as yet. It's always intriguing; if I am small I want to grow up like my father, if I am in prep school I want to go to college already.

I say “Don't bother.”

Artie: Uh-huh.

Mr. Nyland: It's not that you won't get there. I hope you will, and I hope that in time there will be enough, even, of the semblance of a school that you will understand that at that point you need individual treatment. Well, let's say what is a guru and his pupils: They stay with him for thirty-three years; and don't think that in the first five years they get individual treatment, they probably are used for cleaning up their house.

Don't take many things like that too literally. One knows what one wants at a certain time when one Works, simply because you know what has to be filled; when that is filled one has acquired a certain amount of understanding about oneself and then sees many more loopholes

which originally were not noticed, so one Works some more in order to fill them; and when there is enough capacity for being filled—so that what one is, something can be done with it—*that* is the time for the school.

Will I say it differently?

Artie: No, that's ... that's fine.

Mr. Nyland: Okay. Okay.

Yeah.

Dick Joos: I said a long time ago that I had a lot of trouble doing anything in the morning, having any success in ... in establishing anything for myself to which I can return during the day. I've been a little more able...

Mr. Nyland: What do you want to establish in the morning.

Dick: I want to be able to be present to myself.

Mr. Nyland: Why can't you.

Dick: It seems—maybe to say what Bill said—I go up and down.

Mr. Nyland: Yah, but are you always down?

Dick: No.

Mr. Nyland: Then use those ones when you're up. Don't worry about the others. If I start using what I have, I will receive more. That's what I meant a little while ago.

Dick: Uh-huh.

Mr. Nyland: If I use it up and I need more, I will have more. If I don't use it, I'll never get more. Use what you can. Use the positivity. Don't stare yourself blind on the negative. To relate it again to the difference between the pessimist and the optimist—which example I have used before, for those who know about it, you don't have to laugh—the optimist says ... they sit at the table having a little meal, and he says "Please pass me the cream," and the pessimist, he says "Is there any milk in that pitcher?" [laughter] You understand what I mean? It is so easy to stare yourself blind on something that isn't there, but if I take what there is, then to that will be added what I need.

All right?

Yeah.

Molly Thomas: Mr. Nyland? From my Work attempts, um, comes an Awareness of something Observing me or watching me. If...

Mr. Nyland: Wait. Use the right kind of way of saying it. You said as a Work attempt there comes an 'Awareness' of something Observing you. Now the question is: What is Aware. If you understand it well, Awareness only belongs to 'I'. You in your ordinary mind are not Aware in the sense we mean it. If you wish you can say I 'noticed' that there was an 'I' which was Aware of me, that would be correct.

Molly: Then would it be correct to say, "I felt the presence?"

Mr. Nyland: That's right. That you can say.

Molly: This is what is happening.

Mr. Nyland: That's right. It can be. I've said that several times: When the light goes up, even when you're blind you will notice that there is a little difference. And particularly when one is in the dark and would have the possibility of seeing, that then when the light goes up you know the light is there.

When 'I' starts or when God is present to me, I'm quite definitely affected by it. It may not be very deep when the little 'I' is just beginning to grow and it may not be very much when God is not very much present to me, but when I am in a receptive state there is something that becomes open to the possibility of receiving something I would almost say 'unusual.' And when it happens one makes this statement for oneself—"How lovely and how beautiful"—and then you don't philosophize any more about it. If it does happen, what you should do, you say, "Thank God," and then go.

All right?

Molly: Yes, I ... it may be, times when I'm more open...

Mr. Nyland: Yes. Yes.

Molly: ...it makes the difference.

Mr. Nyland: Oh yes, there may be many reasons why at certain times it happens.

Molly: And I don't like to measure, because I don't feel that I have...

Mr. Nyland: Don't. Just accept.

Molly: Uh, I'm just wondering about my attitude.

Mr. Nyland: Your attitude is one of receptivity. When I say "Thank God," I'm grateful for whatever I have received. I don't philosophize, and I don't ask God "Please stay." I don't understand why it happens; and many times certain experiences come without I, myself being able to trace why, and they are like gifts, and they are received like blue sky on a day.

Why is today with a blue sky, tomorrow rain. I do not know. Why want ... why would it be possible as a chance—one out of a million—that God passed my door. But if I say that in that sense I do not know but apparently He chose the right time because I am grateful, then I change my attitude entirely; because I know it was not my fault—or not my doing, and it's not to my credit—then I become very almost timid in the presence of that, because I'm really intensely grateful.

All right? Yeah?

Sometimes it's like prayer, you see. One doesn't know, but apparently something is heard. And when I know it is there and I experience it, then I say to myself, "How is it that I was, I call it 'selected,'" and with that I take on an added responsibility.

All right.

Ed: Mr. Nyland, if we turn the tape over now, it might not come between the questions—that is, in the middle of an answer or something.

Mr. Nyland: How are we, Engineer.

Ed: We are probably only seven minutes short at the end, there.

Mr. Nyland: Wait till we get all the reports in.

Fred, how's yours?

Fred: About 3/16 of an inch.

Mr. Nyland: It's no good to let him say it like that.

Fred: Eighth of an inch? About that.

Mr. Nyland: All right. We'll play safe and we turn it over, all together. The red button.

Gunther: We did it.

Mr. Nyland: Yea, that doesn't mean it. If the red button is not there, it is not recording.

Voices: The meter is on.

Mr. Nyland: Oh.

Ed: The meter's on, please?

Mr. Nyland: All right.

Now, other questions? Different questions? Statements? What's the state of ... of your Being, your level.

Yeah.

Ed: Me?

Mr. Nyland: Yeah, go ahead. Yes, Ed.

Ed: Uh, for a long time ... since I've been in Work I've always had difficulty finding things in myself that were ... where I might be worthy of being disliked because of just not being correct. On your last visit there were several things that you brought to my attention in a certain kind of a way that made some changes in this. I remember particularly the one about ... you began working me over somehow or other, and I began rationalizing and...

Mr. Nyland: Not that bad, was it Ed? [facetious tone, laughter]

Ed: No. No, it clearly wasn't. I...

Mr. Nyland: I would almost say it was in the spirit of good fun.

Ed: Yes, but at the same time I found myself ... at the time I didn't realize it, and then you told me to think about it and I did realize that I really was rationalizing. And then I heard a tape, a Friday tape in which you definitely set forth something about being able to take criticism without rationalizing and, uh, one other thing that I can't think of at the moment. But from this I have begun, now when I find myself rationalizing, either not to rationalize or to be able to use it to see myself rationalizing. And this was coupled, of course, to telephone conversations. I've had more ... since the telephone conversations, thinking the way I am when I'm in a telephone conversation where I've always had the problem of being able to maybe just hear the first couple of words of the telephone conversation and not hear anything more until I hung up and ... and I say, "Darn it, I was going to listen to my voice as I talked on the telephone," and I realized the whole conversation I didn't.

And now, since the comment on telephone conversations and rationalization, I find that both of these things that ... in telephone conversations I can hear my voice occasionally during the middle of the conversation and it's not such a complete blank-out as it used to be, and I'm really grateful ... even though I didn't appreciate what was taking place at the time, I'm really grateful for what has taken place. Because it's been helpful to me. I hope...

Mr. Nyland: Well, it's all right then.

Ed: Yes. I hope there'll be more in that direction. It was a little ... maybe unpleasant for a moment here and there. Unpleasant only because of my inability to take certain things.

Mr. Nyland: I think, Ed, it always is that way.

Ed: Hmm. That's a discovery in myself.

Mr. Nyland: A blessing in disguise. I think also that when one can take a certain amount of

criticism, you'll be able to stand *more* criticism if you have taken the first kind in the right way.

Ed: Uh-huh.

Mr. Nyland: I think that for oneself one can become quite critical when the facts are Impartially received. When Gurdjieff says 'Impartial Criticism' of Man, he means really that there has to be a criticism, but based on Impartiality. So if one comes to the conclusion that that whatever may have been said is really correct and there is no question anymore about it, I would almost say that the criticism is gone.

Ed: Uh-huh.

Mr. Nyland: Because the fact of receiving it and taking it as an Objective fact becomes, then, part of one, and one is almost, because of that, forewarned that in the future it will never happen anymore. As soon as it starts to happen it is counter ... uh, counteracted by the fact that once it was considered Objectively; and because of that I immediately by association will remember, and I will then act in accordance with whatever the criticism produced.

Ed: That's what I'm experiencing.

Mr. Nyland: Yes, that's right and it's quite right. But that is simply a result of one's openness, and the more open you can be, no one can tell you anymore. When ... when you already know, it doesn't make any difference that someone else is criticizing you. And when you honestly can say "Sure, I know all of that," usually, as far as Observation of oneself is concerned, you add to your knowledge what someone else—outside of you—already knows long ago.

I remember there was a little ... an, uh .. a little drawing that we made—Orage made—in which there was divided into six parts, you know, in being the three levels of Man. I think Ouspensky has it somewhere, and it runs one-two-three, and then goes over to four, five and six—you know, that kind of a thing. And I remember that one-two-three; four came up here and four was in the back of the head, and that ... that what is really Observation is that what takes place from the back of one's head, which is equal to what takes place in someone else when he observes me from the front of his head. And it's very interesting to see it that way; because another person outside of me is not attached to me, so he can even in his formulatory apparatus be separate from me. I am bound in my formulation, I'm not bound in my pondering.

Ed: My criticism?

Mr. Nyland: You see what I mean.

Ed: Yes, I see ... I think I am able to see. In thinking about it deeply, if that could be called

‘pondering,’ afterwards I developed a ... a very great feeling of gratitude for...

Mr. Nyland: Yeah, in the pondering, you see, you start to weigh things, and you don’t let it go until there is a certain form of equilibrium. Because the pondering: You put certain things on one side of the scale and you want to find out the value, and when the pondering is conducted correctly you will only let it go when there is an equilibrium between the two scales. And in that sense, then, that what was originally put on one side of the scale now being compensated for by some ... some kind of a weight, is now in the neutral state. It means I’m Impartial to it.

Ed: I have found myself a couple of times even, well, sort of praying—or something—that I might be able to continue to accept things in the same kind of a way and have the same kind of something result from it.

Mr. Nyland: Well, that is what I meant. That when one receives energy for the continuation of certain situations which perhaps may even become more and more difficult, that one has energy in order to cope with it; which is the usual state for a Man: That when he has certain things and he is using it, that he will be given more in exactly the same way in the other direction; that one can receive more punishment or more criticism depending on how the criticism previously has been eaten.

It all comes down to the question of emptiness, and it doesn’t matter anymore how I fill it with facts of a certain kind. As long as the facts are truthful to me, it will always be filling me with a substance that is useful. And one can ... of course one can pray for that, but it’s ... it is the same kind of prayer of “Lord, make me understand”...

Ed: Uh-huh.

Mr. Nyland: ...or sometimes—which is the opposite—“Lord, have mercy,” it comes to the same point. Because one starts to consider oneself as a part of something totally in existence, and in finding one’s place one is satisfied that that is the place; because you have no further desire to move from one place to another when you have found your place. So much of the ordinary things that are connected with a wish for something different—like there is always a wish for a change because you are not satisfied with what you are—when once you have accepted yourself for whatever you are, you have no more wish. So then the statement about oneself becomes much more pure intellectually as a fact, because there is no interference anymore with a like or a dislike.

Ed: I don’t find myself completely free yet from the tendency to rationalize, but I find myself

wanting to be.

Mr. Nyland: After a little while you say, “Oh, that’s child’s play, here I go rationalizing again.” You won’t after some time. You will see how terribly hollow it is; and how it only belongs to a little facility of the mind, and that it really prevents you from seeing the situation as it is.

As soon as you have no more fear about yourself ... as long as you know that that what you are is really a hundred percent mechanical, there is no more surprise. Because I can accept myself as I am, when I know that I am mechanical I can predict what I’m going to be and what I am and how I will react; and therefore when there is no surprise there is no reason for me to wish to change; because I already know, and I know that that what I have to accept is a result of that kind of Observation is already, in its nature Impartial.

But it’s right, Ed. I think that’s the way we ... we learn, we learn to find out. It’s a good friend who will tell me my failures.

Ed: You can say that again. I mean, that’s really true.

Mr. Nyland: Yes.

I hope that you will continue with the cassettes after each meeting. They are very useful, not only for me to have a condensation of the meeting because that is not it—the resume is better for that purpose, and in a cassette you probably will forget certain things because you will emphasize what you remember—but the main reason for the cassette, afterwards for those who are responsible for the meeting, is that they learn to see each other in quite a different way. Because there is much more intimacy and much more willing ... willingness to exchange, and much more honesty; because you are away from the pressure of a meeting where you have to answer a question, and when you afterwards meet the chances for unity are much, much greater.

Yah, Ed.

Ed: Mr. Nyland, if we were able to, on a Thursday night meetings when we’re Group I, when we start to record with a cassette everybody moves their chairs in and we all get closer, and there seems to be a different atmosphere between all of us that’s...

Mr. Nyland: Oh, you mean ... how do you mean ‘all’ of us.

Ed: All of us who are making a cassette recording.

Mr. Nyland: In the beginning...

Ed: It’s what we say.

Mr. Nyland: In the beginning it’s only the Nucleus.

Question: Yes. Well, that's what I mean—the Nucleus.

Mr. Nyland: Oh, but you did say *all* of us.

Ed: That's ... I mean all of us in the Nucleus. But why... Wouldn't it be important for us to think about even the ... all of Group I sitting closer?

Mr. Nyland: Yah, though then you have your meeting again.

Ed: Huh?

Mr. Nyland: Then have your meeting again, you don't have to wait for the cassette.

Ed: I was trying to think of something to make Group I in itself closer.

Mr. Nyland: Yah, because you can ... there's no objection to it. As I say, you don't need a cassette for that.

Ed: No. Well no, no. But I ... you think that sitting closer has much to do with this more intimate effect...

Mr. Nyland: It probably has. Yes, as long as you don't sit on each other. [laughter] I think it's quite right. But that, then, depends entirely on the whole attitude that the people bring to such a meeting.

Ed: Step on each other without sitting.

Mr. Nyland: Well, I don't know. But there are too many people you'll get in each other's way, and also when there are too many, not everybody can talk. I think there are disadvantages in having a large Group.

Ed: There's a tremendous tendency, though, for everybody to sit spread all the way around the whole room...

Mr. Nyland: Well...

Ed: as far as you can...

Mr. Nyland: ...let's not go into detail about that, because that is not important. If you don't like it that way, then sit on the floor as close together as you can. Whatever it is. It's nonsense.

What happened?

Unknown: I spilled some coffee.

Mr Nyland: Coffee? Did it... Huh? Will it make a spot?

Unknown: I don't think it will as yet.

Nr. Nyland: All right. Then you can spill coffee all over, then you have a uniform color.

What else. What ... what more. Come, children. Because I will go. You can say many

things if you like of course in the meetings, I hope to be able to listen to at least some of it; some may be answered by other people—I don't know *about* it—but there is no ... no opportunity like having a chance to talk when you can see each other, when you can see the expression on each other's faces.

There is no comparison, listening to a tape or having something alive. I ... I mean you cannot compare it. It is as ... a good substitute, but not the same. What you get, then: The expression of something that even comes when you let your breath go; which maybe you can hear on a tape, but with that, supposing a person says something and there is an expression on his face, and after he has said it there is a relaxation process taking place on his face; and that belongs to what he has said, from *that* sometimes it shows what he really wanted to say and to what extent he himself was involved in what he was saying, and the relaxation of the face indicates the depth of his emotions. You don't get that from an ordinary tape. You don't get it from a letter. You don't get a posture from a Man who speaks when you only hear his voice. You don't know even the gestures, or a certain form of manifestation, or the turning of the head.

And you have to concentrate much, much more on the possibility of exchanging when you see each other. Your eyes were given for a very definite purpose. Your eyes are not your ears. The eyes receive certain things your ears never will hear, and the ears have certain things that your eyes never will see. Because there is a difference of a receptivity for a Man. Because of that, he has sense organs of a different kind. If you read in a book with your eyes you take in knowledge in a certain way, but you don't take it in the same way as when you listen to someone reading to you. It's a different kind of a thing. When you read a book, you can read it at your own pace, and you can always go back when you want to stop and you didn't understand. When you hear it you've got to listen because the... the ... the reader is not going to repeat what he has said. And it is that same way with all kind of manifestation of oneself: That you have to learn how to read manifestations of people, and tapes are poor substitutes.

Dick Joos: This means a lot to me. I found this at the Barn; and it ... it just happened that at the end of the first day that it came, and it came again in the last talk—in talking to Jerry Prince.

Mr. Nyland: It makes a difference—that.

Dick: Yes. At times ... sometimes just after a meeting when something's been built, almost like a concentration of a Work day when you can for just a second have something very real that's made...

Mr. Nyland: Yes.

Dick: ...where it seems that something goes out and then it comes back.

Mr. Nyland: It can happen, dependent on the state in which you are. Because it won't come back unless you're open, but it will when you are. It still can go out so one can have a feeling of a certain relief; but the satisfaction comes when it comes back, which is right.

Yah?

Gunther: I was just wondering—subject to criticism, I guess. The ... uh, I had an experience once about a year ago at a meeting I was moderating and ... at one of our meetings I was the leader, and I was being criticized for some of the way I had run the meeting. I remember that very clearly and I, uh, I kept myself from reacting. And in the middle of, uh, of the discussion I had a surge of energy that came from my emotional reaction to what was being said. And I remember at that time trying to Work with that energy by ... by turning it into an Observation, of trying to Wake up with that en ... with that surge that occurred at that point. And I ... it went ... kept going up and down; because I kept getting identified with what was being said and then I ... sometimes I could use it. And I was reminded of that tonight by what you said was involved, and what you said to me two nights ago. And at ... at that time there was a little bit of that presence where I actually saw a change in my body occurring when you were talking to me, like it was a...

Mr. Nyland: ...a going-out.

Gunther: It was a change in the blood circulation at ... at that moment.

Mr. Nyland: Well of course, Gunther, all of that can still be unconscious.

Gunther: Yes. Yes, it is.

Mr. Nyland: You know, it's a matter of sensitivity. It can be turned into the real conversion and over ... even then it will last only for a moment, it'll be gone. But it is like a flash. It is like a pent up thunderstorm, and the lightening just strikes. And at one ... for one moment it lights up and sometimes can be quite tremendous, but it is not ... it is ... it is not of any lasting value.

Gunther: I agree ... and I agree, in terms of my experiences...

Mr. Nyland: Yah.

Gunther: ...that most of it is unconscious, but there was a moment or two...

Mr. Nyland: Sure, it's right.

Gunther: ...and I could change the direction of that.

Mr. Nyland: Yes. But of course, you see, when one is under the influence of any kind of an, uh, a fact on one—or even sometimes a shock, or a certain saying that strikes you quite deep—immediately one is affected to the core of oneself, and when that is there it is an effect on the physiological state in which certain glands start to function. And there is a production of certain, let's call it 'juices' from the glands that start to affect the state of your body, and even can produce a feeling and it can produce a thought. Besides sometimes well-being or a result which ... or something that results in a deeper breath that one takes, many of these things will take place and quite unnoticed, than only at the end you have a feeling that something has happened. You don't know really what happened. For instance exhilaration: Where does it come from. Just a little thought?—anticipation, expectancy?—a little remark that even may be flattering and one purrs?

What is purring in a cat. You see, it is that. It's a different psychological state and with a cat it becomes automatic, but who knows; it's in stroking a cat maybe there is electricity produced—static—which will affect the physical body under the skin, because of that it starts to purr. We don't know very much about the mechanism of such things, because they are very subtle; and therefore in the conversation so many different changes take place when one talks, and the thoughts that enter—by association you might say being 'awakened'—come into one, and that one little thought may produce a tremendous amount of change in an entirely different part of the body. Relaxation of muscles, what will it produce on the blood stream. A deep breath down to your midriff, it might affect your whole body. Trying to Work and then taking a breath like in some exercises, the totality of your body becomes completely vivified.

Gunther: I know from ... from, um, Sensing that I have these...

Mr. Nyland: Yah. Sensing, of course then if it does that, it is a little bit on the wrong road. But, don't let's talk about that now. If it is *feeling* as an exercise—which I've never given—that is true. That causes vibration; but that's a different...

What else. Anything else? No more.

Ed: No more?

Mr. Nyland: No more. Huh? Ed, will we agree—no more?

Ed: Shut it off? If you say so. You said, "What else," so...

Mr. Nyland: Wait a minute. I said... [laughter]

Mr. Nyland: You know, I have to [chuckle] make my final speech at the end. Huh? [laughter]

Fred Goodall: I would like to say that I'm real glad that you came up here.

Mr. Nyland: [chuckle] Well, so am I, Fred. Then the question is: Who's more glad. [laughter; someone: We all are.]

Ed: How can we measure that.

Mr. Nyland: I don't know, that will remain forever and ever a mystery.

I wish you all well. I wish you good meetings, but of course what I wish you most is honesty with each other. If everything is honest, then you dare to be sincere. If you can dare to put certain things on the table even for other people to look at, you will have a chance to understand each other in the end. But if you want to pretend, or even the least amount be hypocritical or not entirely open and go by a certain assumption, you have really nothing to stand on. Whatever it is that you say, you just say it. Small, little, but honest. It's not the quantity. It's the quality of what you are, and the quality can be understood by others. Not the quantity. I would almost say, "Never the quantity."

So, goodnight. See you when I come back, I hope.

Huh, Ed? When are you going back to New York?

We can stop now.

Someone: Goodnight.

End of tape